DAVID CLARKE

THE TEMPLE HAS FALLEN

The End of the Old Covenant Order

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The End of the Old Covenant Age

David Clarke

Prepared for those meeting at the Monks Rest and The Bugle Hotel

Titchfield

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Chapter I

Jerusalem Ploughed as a Field: Prophecy and Fulfilment in A.D. 70

The Prophetic Sentence Declared

The words of the prophet Micah stand among the most solemn judicial pronouncements in all Holy Scripture. They are not merely descriptive of calamity, but declarative of divine judgment rooted in covenantal breach. Before proceeding, it is necessary to understand what is meant by a covenantal breach.

A covenantal breach is the transgression of God's covenant law by those bound under it, whereby they incur the judgments which that covenant expressly threatens.

> *"They like men have transgressed the covenant." (Hosea 6:7)*

This brings the offender under the judgment that the covenant itself declares.

> *"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Micah 3:12,)*

Here is no ordinary warning. The imagery employed is deliberate and severe. To be "ploughed as a field" signifies not only destruction, but the removal of distinction. That which was once holy is reduced to common ground. The city chosen of God, the seat of His worship, and the place of His name is treated as any other parcel of earth.

This language reflects the sanctions of the covenant set forth under Moses. The Lord had long before declared that if Israel persisted in rebellion, He would lay their cities waste, bring their sanctuaries unto desolation, and scatter the people among the nations. The prophetic word of Micah must therefore be read in light of Deuteronomy and Leviticus, where blessing and curse are set forth with clarity and finality.

The Covenant Context of Judgment

The destruction foretold by Micah is not arbitrary. It is judicial. It proceeds from a covenant relationship wherein privileges bring with them corresponding responsibilities. Israel had been entrusted with the oracles of God, the ordinances of worship, and the promises pertaining to the Messiah. Yet with these privileges came accountability.

The sins enumerated in Micah 3 are chiefly those of leadership: rulers who judge for reward, priests who teach for hire, and prophets who divine for money. Religion had become a means of gain, and justice had been perverted. Yet, in presumption, they still leaned upon the Lord, saying, "Is not the Lord among us?"

This presumption lies at the heart of covenantal apostasy. It is the assumption that outward privilege secures inward favour, even while walking contrary to God's law. It is precisely this false confidence that the prophets are sent to overthrow.

The Sins Condemned by the Prophet

The judgment pronounced by Micah is grounded in specific and aggravated sins, chiefly found among the leaders of the people. The prophet exposes not merely isolated faults, but a systemic corruption of rulers, priests, and prophets, all of whom had departed from the covenant of the Lord.

The rulers are charged with perverting justice: "who hate the good, and love the evil." They used their authority not to defend the people, but to oppress them, turning judgment into an instrument of gain. The priests likewise corrupted their office, "teaching for hire," making the ministry of God's truth a means of livelihood rather than a sacred trust.

Most striking, however, is the condemnation of the prophets. They are

described as those "that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him." Their message was governed not by truth, but by reward. (when the prophets are paid or supported, they speak favourably) When supported, they spoke peace; when resisted, they pronounced judgment. Thus, prophecy itself had been turned into a transaction, and the word of God made subject to human advantage.

Yet, in the midst of this corruption, they maintained a false confidence: "Is not the LORD among us? none evil can come upon us." Here lies the height of covenantal breach—outward profession joined with inward rebellion. They presumed upon God's presence while walking contrary to His law.

This pattern is not confined to the days of Micah. The same principle is seen wherever men claim spiritual authority while shaping their message to suit the desires or expectations of their hearers. In particular, the modern notion of a so-called "prophetic ministry," wherein individuals claim ongoing revelation, directional words, or personalised promises apart from the sufficiency of Scripture, bears a striking resemblance to the error here condemned.

Where the message of God is adjusted to please, to profit, or to maintain influence, there the essence of false prophecy remains. The cry of "peace" without truth, assurance without repentance, and promise without warrant reflects the very spirit rebuked by the prophet.

Thus, the sins of Micah 3 are not merely historical, but perennial. They reveal the danger of religious office divorced from truth, and of spiritual claims made without divine authority. Such corruption, when persisted in, does not escape judgment, but rather invites it—just as it did in the days when Jerusalem was given over to desolation.

The Covenant Sanctions of Desolation

The judgment pronounced by the prophet is not to be understood in

isolation, but within the framework of the covenant established under Moses. The desolation of Jerusalem was not a new or unforeseen event, but the outworking of sanctions long before declared by the Lord Himself.

Under the covenant, blessings were promised upon obedience, but curses were clearly set forth for disobedience. Among the most severe of these was the threat of invasion, siege, and utter desolation.

> *"The LORD shall bring a nation against thee from far, from the end of the earth… and he shall besiege thee in all thy gates." (Deuteronomy 28:49–52)*

> *"I will make your cities waste, and bring your sanctuaries unto desolation… and I will scatter you among the heathen." (Leviticus 26:31–33)*

These were not vague warnings, but explicit judicial terms. The siege of a foreign nation, the laying waste of cities, and the desolation of the sanctuary formed part of the covenantal penalties imposed upon a rebellious people.

The language employed by Micah stands in direct continuity with these earlier declarations. To say that Zion would be "ploughed as a field" and that Jerusalem would "become heaps" is to express, in prophetic form, the very curses outlined in the Law. What Moses declared in legal terms, the prophets proclaimed in vivid imagery.

This pattern is not confined to Micah alone. The same threat is reiterated throughout the prophetic writings, demonstrating that the covenant lawsuit against Israel remained active and unresolved.

> *"I will make Jerusalem heaps, and a den of dragons." (Jeremiah 9:11)*

> *"And the end thereof shall be with a flood… and unto the end of the*

war desolations are determined." (Daniel 9:26)

Thus, the destruction of Jerusalem is presented consistently as a judicial act—an execution of covenant justice rather than a mere political or military event.

When we come to the words of our Lord Jesus Christ, this same framework is explicitly affirmed.

> *"These be the days of vengeance, that all things which are written may be fulfilled." (Luke 21:22)*

The phrase "days of vengeance" carries covenantal weight. It recalls the language of the Law, wherein the Lord avenges the breach of His covenant. The events foretold by Christ are therefore not new judgments, but the fulfilment of all that had been written in the Law and the Prophets.

In this light, the destruction of Jerusalem in A.D. 70 must be understood as the final execution of these covenant sanctions. The Roman armies did not act independently of divine purpose, but as instruments appointed to bring about what had long been declared.

The siege corresponds directly to the warnings of Deuteronomy. The desolation of the Temple fulfils the threatenings of Leviticus. The reduction of the city to ruin answers precisely to the language of the prophets.

The ploughing of Jerusalem, therefore, is not merely descriptive of its physical condition, but interpretive of its theological meaning. It signifies that the covenant, in its national and external administration, had reached its appointed end under judgment.

The Typological Fulfilment: Babylon

The first great historical fulfilment of this prophecy came in the destruction of Jerusalem by the Babylonians in 586 BC. The city was taken, the Temple burned, and the people carried away captive. The land was left desolate, and the glory of Israel departed.

Yet this destruction, though severe, did not exhaust the prophecy. For after seventy years, the Lord brought back a remnant. The city was rebuilt, and the Temple restored. Worship resumed, and Jerusalem again stood as the centre of religious life.

Thus, the Babylonian destruction must be understood as typological. It demonstrates the principle of divine judgment but does not bring it to its ultimate conclusion. The ploughing of Jerusalem, in its fullest sense, awaited a more final and decisive act.

Christ as the Final Covenant Prosecutor

In the fullness of time, the Lord Jesus Christ came unto His own. Yet His own received Him not. In Him, the prophetic office reaches its climax. He is not merely another prophet, but the Prophet—the One greater than Moses, greater than all who came before.

Standing within Jerusalem, He pronounces judgment in terms that unmistakably echo Micah.

> *"Behold, your house is left unto you desolate." (Matthew 23:38)*

The phrase "your house" is significant. It is no longer "My Father's house," but theirs. Ownership, in a covenantal sense, has been relinquished. The Lord departs, leaving the structure empty and condemned.

> *"They shall lay thee even with the ground." (Luke 19:44)*
>
> *"There shall not be left here one stone upon another." (Matthew 24:2)*

These expressions correspond directly with Micah's language. The ploughing of the field, the reduction to heaps, and the desolation of the sanctuary are here restated with precision.

The Time Limitation: This Generation

The Lord does not leave the timing ambiguous. He declares plainly:

> *"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matthew 24:34)*

The force of this statement cannot be overstated. It confines the fulfilment to the lifetime of those then living. It excludes any interpretation that would defer these events to a distant future. The judgment is imminent, pressing upon that very generation which had rejected the Messiah.

The Historical Fulfilment: A.D. 70

In A.D. 70, the Roman armies under Titus surrounded Jerusalem. What followed was a period of unparalleled suffering. Famine ravaged the city, internal divisions weakened resistance, and eventually the walls were breached.

The Temple was set ablaze, and the city systematically dismantled. Stones were overturned, structures levelled, and the site left in ruin. The historian Josephus records that the devastation was so complete that one would scarcely believe the city had ever been inhabited.

Here, the prophetic language reaches its fullest realisation. Jerusalem is not merely conquered; it is undone. The sacred and the common are made indistinguishable. The city is, in effect, ploughed as a field.

This destruction must not be viewed as an isolated historical tragedy, but as the consummation of covenant judgment. What had been declared in the Law, proclaimed by the prophets, and foretold by Christ,

was here brought to pass in full. Jerusalem fell, not merely by Roman power, but under divine sentence—fulfilling the word: "Zion shall be plowed as a field."

The Witness of Revelation

The Book of Revelation presents the same judgment under symbolic imagery. The "holy city" is trodden under foot for forty-two months, corresponding to the duration of the Roman siege. The city is also described as "Babylon," not in a geographical sense, but in a moral and covenantal one.

This identification is confirmed when the city is said to be "where also our Lord was crucified." Thus, Jerusalem, once the faithful city, is now likened to the great enemy of God's people, having become the centre of opposition to Christ.

The End of the Old Covenant Order

The destruction of Jerusalem marks the definitive end of the Old Covenant administration. The Temple, with its sacrifices and priesthood, is removed. The ceremonial system, having been fulfilled in Christ, passes away.

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43)

The kingdom is not abolished but transferred. It is no longer tied to a geographical centre, but established in Christ and extended to all nations.

The Doctrinal Significance

The events of A.D. 70 must be understood within the framework of Reformed theology.

First, the judgment demonstrates the sovereignty of God. The destruction of Jerusalem is not accidental, but decreed, foretold, and brought to pass according to His will.

Second, it illustrates the distinction between the visible and invisible church. Not all who are of Israel are Israel. Outward membership in the covenant community does not guarantee participation in its saving blessings.

Third, it confirms the reality of judicial hardening. The generation that rejected Christ was given over to blindness and judgment, fulfilling both prophecy and divine purpose.

Theologians such as John Gill emphasise that the destruction of Jerusalem stands as a visible testimony to the consequences of rejecting the gospel. It is not merely historical, but doctrinal—demonstrating the certainty of divine judgment upon unbelief.

"To reject Him, therefore, is to reject the only ground of life."

Conclusion

The prophecy of Micah unfolds across history with precision. Declared centuries before Christ, partially fulfilled in Babylon, reaffirmed by Christ, and completed in A.D. 70, it stands as a testimony to the faithfulness of God.

Jerusalem was not merely destroyed—it was judicially overthrown, in exact accordance with the Word of God:

"Zion shall be plowed as a field."

Chapter II

Not One Stone Left:

The End of the Temple and the Old Covenant Order

The Lord's Declaration

Having pronounced the desolation of Jerusalem, the Lord Jesus Christ further declared the extent of that judgment in unmistakable terms:

> *"There shall not be left here one stone upon another, that shall not be thrown down." (Matthew 24:2)*

These words were spoken concerning the Temple—the centre of Israel's religious life, the place where sacrifices were offered, and where the presence of God was signified among the people. To the natural mind, such a statement would have appeared unthinkable. Yet it was the necessary consequence of covenantal breach.

The Temple stood as the visible sign of the Old Covenant administration. Its sacrifices, priesthood, and ordinances all testified to truths which found their fulfilment in Christ. Once He had come, and having been rejected, the continued existence of that system could no longer stand without contradiction.

The Temple as Covenant Centre

Under the Law given through Moses, the Temple (and before it, the tabernacle) functioned as the appointed place of worship. It was there that atonement was ceremonially enacted, and there that the people drew near to God through priestly mediation.

Yet this system was never intended to be permanent. It was, as the Scriptures declare elsewhere, a shadow of good things to come. The sacrifices could not take away sin, but pointed forward to the one offering of Christ.

So long as the covenant stood in its external form, the Temple remained necessary. But once its purpose was fulfilled, and especially once the nation rejected the substance to which it pointed, its removal became

inevitable.

Fulfilment and Obsolescence

The coming of Christ did not merely add to the existing system; it fulfilled it. His sacrifice was not one among many, but the final and sufficient offering for sin.

When He cried, "It is finished," the work of atonement was complete. The veil of the Temple was rent, signifying that the old order had reached its appointed end. Access to God was no longer through the priesthood and sacrifices of the Temple, but through Christ Himself.

Yet, for a time, the outward structure remained. This was a period of transition, during which the gospel was proclaimed, and the call to repentance extended. But the continued existence of the Temple did not signify its ongoing validity. It stood, as it were, under sentence—awaiting removal.

Judgment Upon the System

The destruction foretold by Christ, therefore, was not merely against buildings, but against the entire system they represented.

> *"This generation shall not pass, till all these things be fulfilled." (Matthew 24:34)*

Within that generation, the Temple was destroyed, the priesthood scattered, and the sacrificial system brought to an end. No altar remained, no sacrifice could be offered, and no priest could minister according to the Law.

This was not accidental, but judicial. The system which had pointed to Christ had been fulfilled in Him and rejected by the nation. Its removal was both a consequence of that rejection and a declaration that its purpose was complete.

The Witness of History

In A.D. 70, under the Roman general Titus, the Temple was burned and dismantled. Its stones were thrown down, just as the Lord had said. The sacred place was left desolate, and the entire structure of Jewish worship,

as established under the Law, was brought to an end.

From that day to this, no Temple has stood in Jerusalem, and no sacrifices have been offered according to the Mosaic ordinance. The system has not merely been interrupted—it has ceased.

This enduring fact stands as a testimony to the finality of Christ's work and the certainty of His words.

Theological Significance

The destruction of the Temple marks a decisive moment in redemptive history. It signifies:

- The end of the Old Covenant administration in its ceremonial form
- The confirmation of Christ's once-for-all sacrifice
- The removal of shadows in the presence of the substance
- The establishment of a new and living way of access to God

The people of God are no longer identified by a geographical centre or an earthly sanctuary, but by union with Christ. Worship is no longer tied to place, but to truth.

A Warning Against Regression

There remains a danger, even in later generations, of returning in principle to that which has been set aside. Whenever men seek to reintroduce mediators, rituals, or systems that stand between the soul and Christ, they obscure the sufficiency of His work.

The lesson of the Temple's destruction is therefore not only historical, but doctrinal. It teaches that what God has fulfilled in Christ must not be rebuilt in another form.

Conclusion

- The words of Christ stand fulfilled with precision:

"There shall not be left here one stone upon another." (Matthew

24:2)

- The Temple has fallen.
- The sacrifices have ceased.
- The priesthood has passed away.
- What remains is Christ alone—
- the true Temple,
- the perfect sacrifice,
- and the only mediator between God and men

From the beginning, life was never secured by law, but by promise. That promise, first declared in Eden concerning the Seed of the woman (Genesis 3:15), is fulfilled in Him.

To reject Him, therefore, is to reject the only ground of life.

Conclusion

The words of Christ stand fulfilled with precision:

> *"There shall not be left here one stone upon another." (Matthew 24:2)*

The Temple has fallen.

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- the true Temple,
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Chapter III

Eschatology

YouTube Video The Temple Has Fallen

Eschatology is the study of what the Bible calls "the last things." Many assume it means the end of the world. Scripture shows it concerns the end of an age—God's judgment and fulfilment.

The book of Revelation, written by the Apostle John around AD 63, speaks of events soon to take place:

> *"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." (Revelation 1:1, KJV)*

> *"Blessed is he that readeth… for the time is at hand." (Revelation 1:3, KJV)*

John was commanded by the risen Christ:

> *"What thou seest, write in a book, and send it unto the seven churches which are in Asia." (Revelation 1:11, KJV)*

By this time, Jesus had been crucified, raised, and ascended into heaven:

> *"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9, KJV)*

Yet He had already warned His disciples of what was to come:

> *"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matthew 24:9, KJV)*

He commanded them:

"Go ye therefore, and teach all nations." (Matthew 28:19, KJV)

And exhorted them:

"Watch therefore: for ye know not what hour your Lord doth come." (Matthew 24:42, KJV)

The early church soon endured persecution:

"For ye, brethren, became followers of the churches of God… for ye also have suffered like things of your own countrymen." (1 Thessalonians 2:14, KJV)

This was the period Christ described as:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matthew 24:21, KJV)

John the Baptist had earlier warned:

"O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew 3:7, KJV)

History confirms the fulfilment. In AD 70, Jerusalem was destroyed, just as Jesus foretold:

"There shall not be left here one stone upon another, that shall not be thrown down." (Matthew 24:2, KJV)

The Roman armies under Titus laid siege to the city. In Revelation, this same city is described as:

"And their dead bodies shall lie in the street of the great city… where also our Lord was crucified." (Revelation 11:8, KJV)

And again:

"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." (Revelation 17:5, KJV)

As foretold in Isaiah

> *"How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers."*

(Isaiah 1:21, KJV)

— Jerusalem itself is directly called a harlot.

Thus, the words of Christ were fulfilled.

This video is to introduce you to my article **The Temple Has Fallen** and to the video, **You Must Be Joking**, that unfolds in eight short parts. It traces one man's journey into the understanding of fulfilled prophecy, the true message of the book of Revelation, and the right interpretation of Scripture in the light of both the Word of God and the testimony of history.

FURTHER PUBLICATIONS

LET CHRISTIAN MEN BE MEN

David Clarke

Originally published as *The Bierton Crisis (1984)*, this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald

Second Edition

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday.

David Could these boys do any real wrong ? Michael

By David Clarke (Author)

This book is not about drug use—it is about deliverance.On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the

reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined.

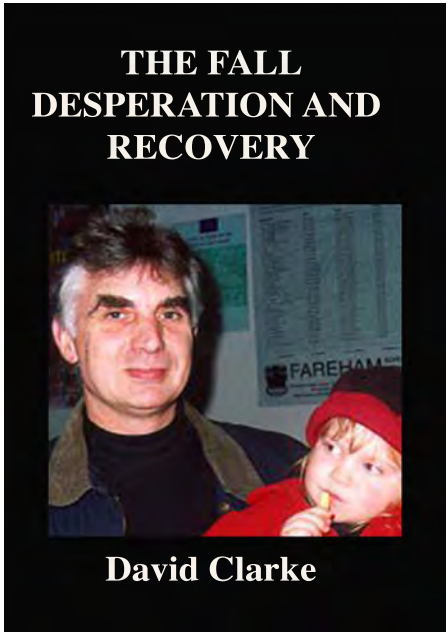
At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, leading me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

But the heart of this book is not about my teaching career. It's about the saving grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery,* Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

THE FALL, DESPERATION AND RECOVERY



By David Clarke

This is the true account of a man who once knew the grace of God, turned from Him in unbelief, and yet was mercifully restored. It is the sequel to *Converted on LSD Trip* and *Bierton Strict and Particular Baptists*, continuing the story of David Clarke's journey—from earnest Christian faith into deep spiritual darkness, and by God's grace, back again.

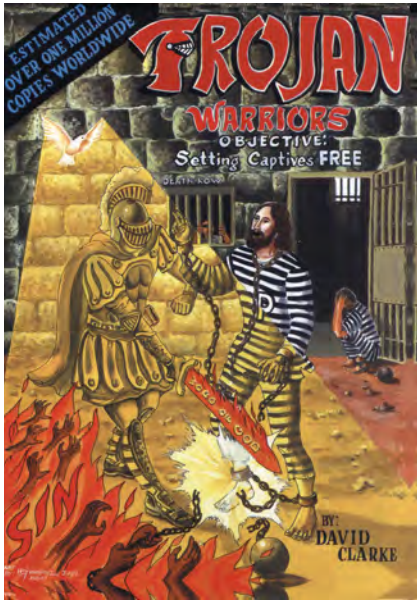
In 1984, David withdrew from the Bierton Strict and Particular Baptist Church over matters of doctrine and conscience. What followed was not the peaceful path he had hoped for, but a time of great affliction: rejection, depression, marital breakdown, moral failure, and what he later came to understand as bipolar disorder. Like King David of old, this David also fell into sin, lost his way, and wounded those closest to him.

Yet the Lord did not let him go. Through years of wandering, the Word of God echoed still: "I will never leave thee, nor forsake thee" (Hebrews 13:5). With brutal honesty and a heart humbled by grace, Clarke recounts the long road back—from despair to repentance, from ruin to recovery.

This is not a tale of self-help or self-improvement. It is a testimony to sovereign grace—that no matter how far one falls, the Lord's arm is not shortened that it cannot save.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD." —Jeremiah 30:17

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clark

Trojan Warriors: Setting Captives Free is the true and extraordinary account of two brothers—Michael and David Clarke—raised in Aylesbury, England, who turned from a life of crime to proclaim the gospel of Jesus Christ.

In the 1960s, both brothers were convicted and imprisoned for malicious wounding and carrying firearms without a license. David, the younger, experienced a radical conversion in 1970 after a terrifying LSD trip. He went on to teach himself to read using the Bible, pursued higher education, became a lecturer, and later served as a Baptist minister.

Michael, however, continued a flamboyant and criminal lifestyle, eventually landing in a Philippine prison in 1996, sentenced to 16 years. It was there—after five years in maximum security—that he too came to faith in Christ.

Moved by his brother's transformation, David launched a mission to the Philippines, determined to help and support Michael. Together, they began working with inmates in New Bilibid Prison—many of whom were former gang leaders, murderers, and drug traffickers—who had also experienced profound conversions.

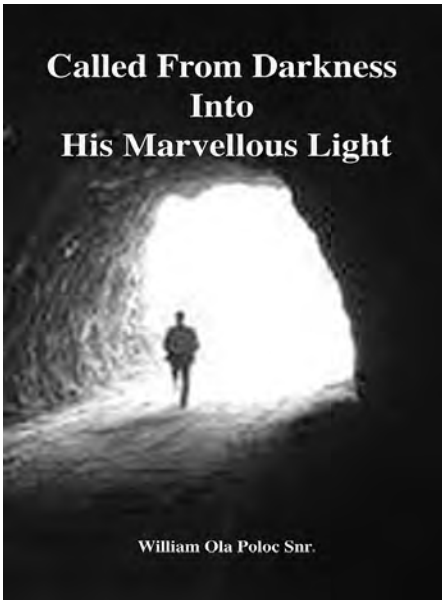
This book tells the story of that mission and includes 66 handwritten testimonies from inmates whose lives were changed by the gospel. Among them were **22 men on Death Row,** awaiting execution by lethal injection—yet now living in hope, bold in faith, and committed to spreading the message of Christ.

These are the Trojan Warriors—once captives to sin, now soldiers of Christ.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

— Revelation 12:11

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



William Poloc

William Poloc was once an inmate of New Bilibid Prison in the Philippines, having been sentenced to 14 years for the crime of homicide. Yet it was during his time in prison that the Lord Jesus Christ called him to repentance and faith. Turning his back on a life of sin, William began to read the Holy Scriptures and study theology. In time, he came to understand and embrace the doctrines of grace, and he was soon teaching the gospel to his fellow inmates.

I first met William in October 2001 while visiting New Bilibid Prison, where I was serving as Director of the Christian mission, Trojan Horse International.

Upon his release in August 2002, William was commissioned by Trojan Horse International and sent back to his home city of Baguio to preach the gospel to the inmates of Baguio City Jail and Benguet Provincial Jail.

In October 2002, I travelled to Baguio City Jail in my capacity as Mission Director and as a sent minister of the Bierton Strict and Particular

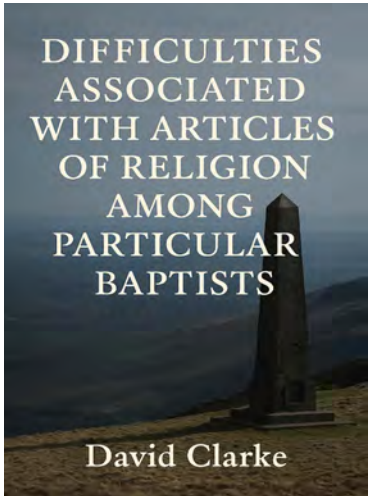
Baptists. There, I had the privilege of baptising 22 inmates who had been truly converted—from crime to Christ—through the ministry of William Poloc. I also baptised a further 8 souls at Benguet Provincial Jail who likewise testified of salvation by grace through faith in the Lord Jesus Christ. These remarkable events coincided with the final worship service ever held at the Bierton Strict Baptist Chapel in the United Kingdom, which took place on 22nd December 2002.

Over the past two decades, Brother William has faithfully laboured in the gospel ministry. As his testimony shows, he has continued to preach and teach the Word of God, and has established what is now known as the Baguio Christ-Centred Churches.

nks to Almighty God for His wondrous works in the salvation of sinners, and for raising up faithful men like William Poloc, who proclaim the message that "Christ Jesus came into the world to save sinners" (1 Timothy 1:15, KJV). David Clarke

Director, Trojan Horse International April 2022

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION



David Clarke

This provocative and deeply reflective theological work explores the

challenges posed by historic confessions of faith—particularly the Gospel Standard Articles of Religion—in the life and governance of a local church. Drawing from personal experience and first-hand involvement in church conflict, David Clarke offers a rare and candid examination of the tensions between church tradition, biblical fidelity, and the conscience of individual believers.

Clarke, a former member of the Bierton Strict and Particular Baptist Church, unpacks a series of doctrinal, practical, and spiritual difficulties that arose when attempts were made to align his local fellowship with the Gospel Standard denomination. These include issues surrounding duty faith, the free offer of the Gospel, repentance, and the law-gospel distinction—all with significant pastoral implications.

This book is ideal for:

Church leaders navigating denominational identity and doctrinal unity

Believers wrestling with the authority and interpretation of confessions

Historians and theologians studying 20th-century Particular Baptist movements

Anyone interested in how church documents shape faith, fellowship, and conflict

Blending historical documentation with personal narrative and scriptural exposition, Difficulties Associated With Articles of Religion is a thoughtful and honest resource for those seeking clarity in the midst of ecclesiastical confusion.

BISAC: Religion / Christianity / Baptist

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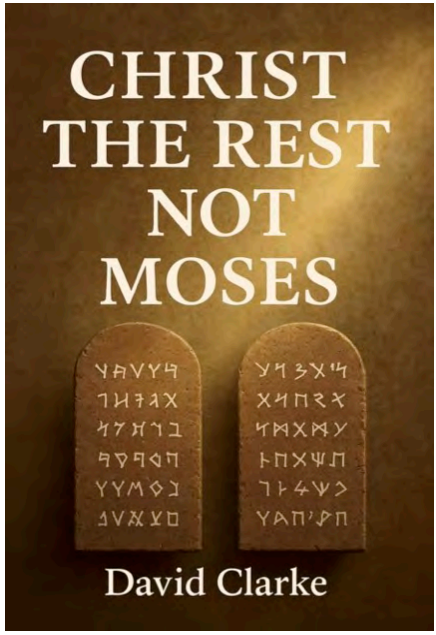
CHRIST THE REST, NOT MOSES



By David Clarke

"Let us labour therefore… to enter into that rest." – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

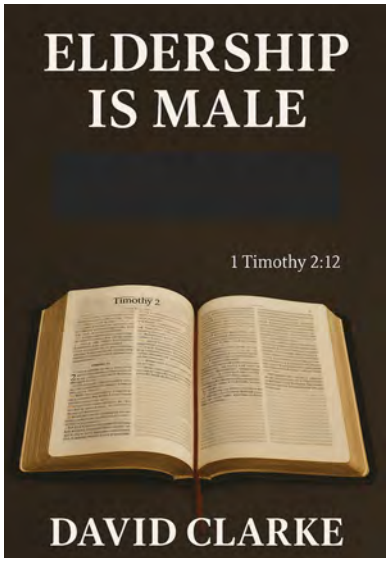
In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.

Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.

This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

ELDERSHIP IS MALE



By David Clarke Cert.Ed.

In a generation marked by confusion over gender, church authority, and biblical headship, David Clarke boldly returns to the timeless truths of Scripture to address one of the most contested questions in contemporary Christianity: Should women serve as elders in the church?

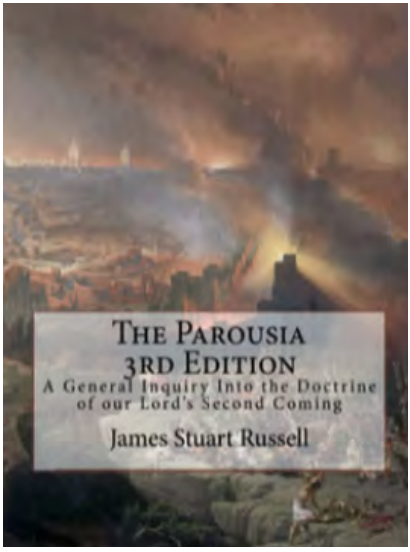
Originally published under the title Mary, Mary Quite Contrary, this revised edition challenges modern egalitarian trends within Evangelical circles by affirming the biblical pattern of male eldership. Drawing deeply from the King James Version and the writings of classical Particular Baptists, Clarke argues that the eldership, as taught in the New Testament, is divinely ordained for spiritually qualified men only—"the husband of one wife" (1 Tim. 3:2).

With theological insight, personal conviction, and pastoral concern, the author explores key biblical texts (e.g., 1 Corinthians 11, 1 Timothy 2, Titus 1) and engages the cultural drift that has led many churches and Bible colleges to forsake their scriptural foundations. He also includes critical reflections from the Reformed tradition, excerpts from John Gill, and a fresh defence of the gender roles rooted in Creation and Christ's relationship with His Church (Eph. 5:23–32).

This work is not an attack on women but a call for obedience to the God-ordained order of the church. With chapters suitable for study groups, elders, and church members alike, this book provides clarity for those navigating today's theological and moral confusion.

"Watch ye, stand fast in the faith, quit you like men, be strong." – 1 Corinthians 16:13 (KJV)

THE PAROUSIA



James Stuart Russell

Book Review: The Parousia by James Stuart Russell

Foreword by Edward E. Stevens

The Parousia by James Stuart Russell is a seminal and courageous work that has stood the test of time as the cornerstone of Preterist eschatology. Originally published in 1878, this classic has not only endured but has gained renewed attention in recent years due to a growing hunger among Bible students for clarity on prophetic matters, especially those concerning the Second Coming of Christ.

The term "Parousia"—Greek for "presence" or "coming"—is used throughout the New Testament in reference to Christ's return. Russell's ground-breaking thesis is that this Parousia occurred not in some distant future, but in the First Century, culminating in the destruction of Jerusalem in AD 70. This view, known as Preterism (from the Latin praeter, meaning "past"), affirms that the major prophetic events traditionally expected in the future—Christ's return, the resurrection, and the judgment—were fulfilled in that generation, just as Jesus and the apostles promised.

Russell's method is nothing short of rigorous. He painstakingly surveys every major New Testament passage referring to the Second Coming, including the most debated texts—Matthew 24, Acts 1:11, 1 Thessalonians 4, 1 Corinthians 15, and Revelation. Rather than treating prophecy with vague abstraction or speculative futurism, Russell insists on audience relevance and context, showing that Christ's promises were addressed to His immediate disciples and were meant to be fulfilled in their time.

One of Russell's most compelling contributions is his attention to the "time statements" in Scripture—verses that declare Christ's return to be "at hand," "near," or to occur before "some standing here shall not taste of death." These statements, he argues, are not to be spiritualised or deferred indefinitely, as is so often done in futurist frameworks. If Jesus and the inspired writers claimed such events would happen imminently and they didn't, the integrity of Scripture itself is called into question. The Parousia provides a faithful and reverent resolution to that crisis of credibility, affirming that Christ did return—in judgment upon apostate Israel, just as He foretold.

The Foreword by Ed Stevens adds significant value, tracing the historical and theological influence of Russell's work. Stevens notes that many

modern theologians—including R.C. Sproul Sr., David Chilton, and Gary DeMar—have been profoundly impacted by Russell's insights, even if not all have embraced the full Preterist position. Sproul himself called The Parousia a book that "opened [his] eyes" to the radical redemptive significance of AD 70.

Stevens also highlights how The Parousia laid the groundwork for modern Full Preterism, addressing even the so-called "problem texts" like Acts 1:11 and 1 Thessalonians 4. Russell's handling of these passages is consistent and compelling, though Stevens rightly notes areas where Russell's treatment is either tentative or incomplete—especially on the Millennium of Revelation 20 and the nature of the rapture.

Nevertheless, Stevens and other modern scholars have carried Russell's torch further, proposing a literal rapture of the faithful in AD 70, based not on silence or speculation, but on clear biblical "expectation statements." These statements describe what the apostles and first-century believers expected to see, hear, and experience at Christ's return—statements which, taken seriously, support a conscious, visible, and spiritual fulfilment of all that was promised.

Russell's exegesis of the Book of Revelation is particularly praiseworthy. He spends over 170 pages dismantling traditional futurist readings, showing how the book is saturated with immediate, localised, First Century relevance. He famously comments that the "key" to understanding Revelation has always been "hanging by the door," in the opening verses—those time indicators so often ignored.

In terms of scholarship, Russell's work is clear, measured, and reverent. His prose is Victorian in tone, but his arguments are modern in their theological acuity. He balances deep learning with devotional humility, always bringing the discussion back to the authority of Scripture.

Final Verdict

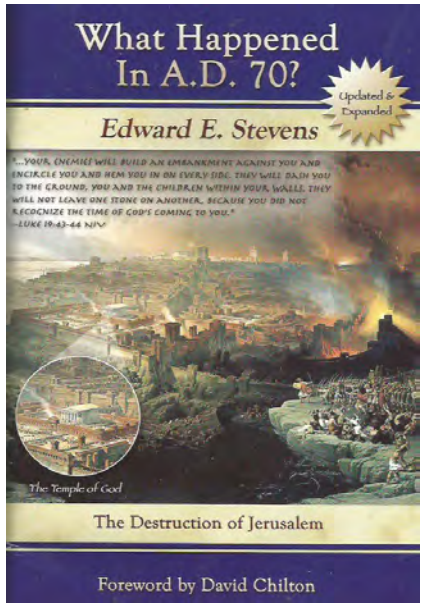
The Parousia is more than a historical curiosity or theological footnote—it is a revolutionary and faith-affirming work that challenges believers to take the Bible at its word. It strengthens rather than weakens the authority of Scripture, offering a coherent and compelling alternative to speculative futurism. For those willing to let Scripture interpret Scripture, and for any reader who seeks to understand the timing and nature of Christ's

coming with both clarity and confidence, this book is indispensable.

Whether you are a curious student, a sceptic of modern prophecy charts, or a seasoned theologian, The Parousia will challenge your assumptions, deepen your reverence for God's Word, and—if taken seriously—change the way you read the New Testament forever.

5 out of 5 stars – A timeless classic in biblical eschatology.Available as a PDF from BiertonParticularBaptists.co.uk

WHAT HAPPENED IN A.D. 70


What Happened In A.D. 70?
Updated & Expanded
Edward E. Stevens
"...your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."
—Luke 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem
Foreword by David Chilton

Ed. Stevens

A Fresh Look at Bible Prophecy and the End of the Jewish Age

This thought-provoking book presents a compelling view of Bible prophecy that has helped countless readers make sense of difficult end-time passages. It offers a consistent, historically grounded interpretation that sheds new light on the Book of Revelation—making it far more understandable without compromising any essential doctrine of the Christian

faith.

What Happened in AD 70? explores how a solid grasp of the historical and cultural setting of the New Testament—what scholars call audience relevance—is key to interpreting its message rightly. Just as modern readers would struggle to interpret today's political cartoons or headlines centuries from now without context, so too we must immerse ourselves in the First Century world of Roman rule, Jewish expectation, and early Church persecution to understand the symbols and language of biblical prophecy.

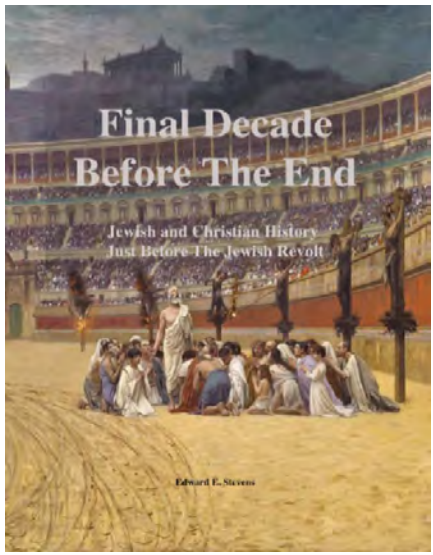
At the heart of this work is the assertion that the Book of Revelation was written to the First Century Church and primarily concerned events that were imminent in their time—not ours. It served as a warning and a preparation for the coming "tribulation" and the judgment that fell upon apostate Israel in the destruction of Jerusalem in AD 70—the definitive end of the Jewish age.

This book also addresses pressing theological and apologetic concerns. It establishes the completion of the New Testament canon prior to the Jewish War, reinforces the divine inspiration of the New Testament against liberal criticism, and offers a more conservative stance on Scripture than many traditional views. It challenges the commonly held futurist framework and encourages readers to reconsider whether they are repeating the same errors as those who misunderstood Christ's first coming.

In introducing the Preterist view—the belief that many or all New Testament prophecies were fulfilled in the past—this book provides a clear alternative to the speculative futurism that has long dominated prophetic teaching. It calls readers to be like the noble Bereans, searching the Scriptures daily, Bible in hand, to see whether these things are so.

Ed Stephens April 17,2010

FINAL DECADE BEFORE THE END



Ed. Stevens

First Century Events in Chronological Order

A Historical and Scriptural Reconstruction of the Last Days

Ever since the release of What Happened in AD 70? in 1980, there has been growing interest in the destruction of Jerusalem and its deep significance in Jewish, Roman, and early Christian history. In response to continued demand for more detailed analysis, this comprehensive volume offers a thoroughly documented chronology of first-century events—carefully pieced together from both Scripture and historical sources.

Drawing upon a wide range of ancient texts—from Josephus, Tacitus, and Suetonius to the Talmud, Church Fathers, Dead Sea Scrolls, and other apocryphal writings—this work seeks to answer vital questions: What exactly happened in the years leading up to AD 70? When did it happen? And how did these events shape the life and mission of the early Church?

In promoting the preterist view of fulfilled prophecy—especially in light of J. S. Russell's teaching on a literal rapture—this book addresses the in-

creasing call for historical verification. What began in 2007 as a 21-page timeline grew into a 73-page manuscript in 2009, and now culminates in this far more expansive and robust account.

You'll trace Paul's missionary journeys, the establishment of churches across the Roman Empire, and the deliberate apostolic strategy to build a united, enduring Church. You'll discover how most of the New Testament—19 out of 27 books—was written in the final intense years before the Jewish War (AD 60–66), and how those inspired writings provide not only theological truth but also historical insight into the fulfilment of Jesus' own predictions.

Far more than a simple timeline, First Century Events in Chronological Order offers a powerful reconstruction of the unfolding last days, showing how the gospel went forth, the Great Commission was fulfilled, and the end-time prophecies of Christ were brought to pass in exact detail—within that very generation.

Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

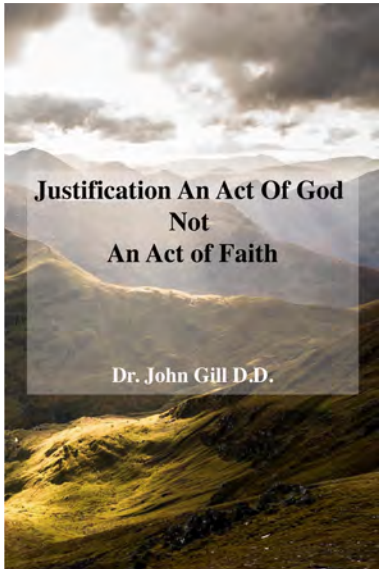
Bradford, Pennsylvania

April 17,2010

www.preterist.org

Available as a PDF from BiertonParticularBaptists.co.uk

JUSTIFICATION AN ACT OF GOD:



Dr. John Gill

Alternatively Eternal Justification an Antidote To Fullerism Paperback – November 21, 2020

By Dr John Gill DD (Author), David Clarke (Editor)

This book treats the subject of Justification by faith and is Dr. John Gill's treatment of the subject as taught in his Body of Doctrinal and Practical Divinity in which he demonstrates that Justification is an Act of God and not an act of man's faith. It is written Abraham believed God and it was counted unto him for righteousness Gill shows that the 'it' that was counted to him for righteousness was the righteousness of Christ as it is to all who are justified by faith. Abraham believed God and by faith depended and believed all the promises of God, just as believers do in the Old and New Testaments. We are not justified because of the exercise of our faith as many Christian beliefs, but by believing in the person of the Lord Jesus Christ, which is an act of the new man, and a faith that draws assurance from the promises of God in the scripture.

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https://archive.org/details/@davidolores

Available as a PDF from BiertonParticularBaptists.co.uk